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A RESOURCE UNIT ON TWENTIETH CENTURY
CHINA FOR USE IN A HIGH SCHOOL WORLD HISTORY COURSE

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Garland Seibert
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CHAPTER I

THE PROBLEM AND RESEARCH DESIGN

Statement of the problem. The purpose of this project was to prepare a resource unit for use in the teaching of a unit on China in a world history course at the high school level.

Justification of the problem. The world history teacher, in presenting a unit on China, faces the problem of having to cover an immense amount of material in a limited period of time. To insure that this important country is adequately studied in the classroom, a resource unit on it is needed. The resource unit will provide a reservoir from which may be drawn information, material, and suggestions for teaching a unit on China.

The resource unit is not a teaching unit. Quillen and Hanna pointed out this difference. They stated:

A resource unit differs from a teaching unit in that: (1) it is made for teachers rather than student use; (2) it contains many more suggestions than can be used by any one class; (3) it covers a broad area from which materials can be drawn for the study of specific topics or problems; (4) it gives a number of possibilities for achieving the same objectives; and (5) it is not organized as a classroom teaching unit.¹

¹I. J. Quillen and L. A. Hanna, Education for Social Competence (Chicago: Scott Foresman and Company, 1948), p. 186.

This unit was prepared under the assumption that a period of two weeks would be allowed for classroom study. This unit was also prepared under the assumption that the student has had some background in the study of man's early civilizations and the history of China's neighbors, such as Russia and India. The period of Chinese history from 1900 to 1961 with a brief background prior to this time has been covered in this unit. This period of time was selected because of the time limitations and the importance of an emphasis upon recent history.

Research design and methodology. The following are the general objectives or anticipated outcomes of a two week unit on China in a world history course.

1. An introduction to an understanding and appreciation of Chinese culture.
2. The understanding of the conflict between Chinese civilization and Western civilization.
3. An awareness of the significant developments in China's history since 1900 and the way in which these developments have influenced present day China.
4. The realization of the important part Red China and Nationalist China play in world affairs today.

To reach the general objectives the following plan has been carried out in preparing the resource unit.

The content of the unit was based upon a survey of current high school world history textbooks and their presentation of Chinese history.

The resource unit includes a brief statement of China's history from 1900 to 1961. The material for this summary has been based upon a survey of the literature pertaining to China from 1900 to 1961. This material was organized under four headings: (1) Chinese culture and geography; (2) The Chinese Republic from 1912 to the death of Sun Yat-sen in 1925; (3) The Chinese Republic from 1925 to 1949; and (4) The Communist Era.

Suggested activities and problems that may be selected by the teacher and used by the student to reach the objectives have been drawn up.

A list of materials pertaining to the study of China has been compiled and grouped. They include appropriate books, articles in periodicals, and audio-visual aids that may help meet the needs of the students.

James Frederick C., Eric P. Goldman, and Erling M. Hunt.
The World's History. New York: Harcourt, Brace and Company, 1954.

Johnson, Lester S., Fay Adams, and Walker D. Brown.
History of the World. New York: Henry Holt and Company, 1954.

World's History

CHAPTER II

SURVEY OF HIGH SCHOOL WORLD HISTORY TEXTBOOKS AND REVIEW OF LITERATURE

I. SURVEY OF HIGH SCHOOL WORLD HISTORY TEXTBOOKS

The survey of current high school world history textbooks covered eight standard classroom textbooks. The purpose of this portion of the study was to determine the content and presentation of China by different authors.

The following history textbooks were used in this survey:

Becker, Carl, Sidney Painter, and Yu-Shan Han. The Past that Lives Today. New York: Silver Burdett Company, 1952.

Black, C. E., Our World History. Boston: Ginn and Company, 1960.

Habberton, William, and Lawrence V. Roth. Man's Achievement Through the Ages. Chicago: Laidlow Brothers, 1954.

Hughes, Ray O. The Making of Today's World. Boston: Allyn and Bacon, Inc., 1956.

Lane, Frederic C., Eric F. Goldman, and Erling M. Hunt. The World's History. New York: Harcourt, Brace and Company, 1954.

Rogers, Lester B., Fay Adams, and Walker Brown. Story of Nations. New York: Henry Holt and Company, 1960.

Wallbank, Walter T. Man's Story. Chicago: Scott, Foresman, and Company, 1961.

Wallbank, Walter T., and Arnold Fletcher. Living World History. Chicago: Scott, Foresman and Company, 1958.

The content of these textbooks showed a tendency of the subject matter to be grouped into general topics, such as religion, language, and foreign relations. Areas of arts, crafts, and way of life were grouped under the heading of culture. Other events, such as The Open Door Policy, The Boxer Rebellion, and The Opium War were placed under the general heading of China's foreign relations. There were eight general topic divisions.

All eight textbooks presented selections upon the religions of China. China's culture was treated in varying degrees by all eight authors. Four of the eight gave more emphasis upon art. Five authors presented the family system extensively, two mentioned it and one omitted it. Only three of the eight textbooks presented China's geography and climate and its effect upon the country's history. This may be a weak point in textbook presentation. All eight textbooks gave varying emphasis on the following topics: China's foreign relations; China's Revolution; the Republic of China; and Communist China.

There is a time span between writing and actual publishing of textbooks. This causes the latest or most current history of China in textbooks to be out of date. It is important that the world history teacher realize this and supplement the textbook or textbooks with experiences that

pertain to the present time. These experiences could include the use of current periodicals, newspapers, and public and private printed pamphlets on current events.

II. REVIEW OF THE LITERATURE

Much has been written about China and the Chinese people. The review of the literature is limited to a brief summary on twentieth century China. A selected reading list is presented at the end of this report for a wider, more extensive study of China.

Chinese Geography and Culture

Geography. Geographic factors influence the way in which a people or civilization develop and a study of geography reveals much with regard to how a people make their living. The following is a brief summary of the climate, area, natural resources, and population of China.

China has a varied climate. The seasonal monsoon winds play the biggest part in determining China's climate. These monsoons are not as regular or as steady as those found in India. The reliability of rainfall in China is not as great as it is in India. Intense radiation over Mongolia and Siberia results in the world's most extensive high-pressure areas in the winter. At that time of year great

masses of cold, dry, heavy continental air move southward and bring clear weather across China. In the summer the winds blow from the sea to the land, bringing in moisture. The rainfall in China varies from over three hundred inches a year in the southeast to almost zero in the northwest. South China is humid, North China is subhumid, and Outer China is arid. China is exposed to typhoons which develop in the equatorial doldrums near the meeting of the northeast and southeast trade-wind air masses. During the fall and summer a total of ten to forty typhoons usually come close enough to China to influence its weather, however, only four or five centers actually reach the coast.¹

The difference in temperature between North and South China is reduced in summer but greatly accentuated in winter. Summer temperatures are often over one hundred degrees Fahrenheit. The growing season varies from twelve months in South China, seven months in the Yellow River basin, five months in the Northeastern Provinces, to four months in Tibet.²

The Communist ruled People's Republic of China has an estimated area of 3,691,502 square miles with a population of

¹George B. Cressey, Land of the 500 Million (New York: McGraw-Hill Book Company, Inc., 1955), pp. 55-75.

²Ibid.

669,000,000.¹ The nationalist government of the Republic of China on Formosa claims an island area of 13,885 square miles with a population of 10,917,841.²

Less than 15 per cent of all China has suitable land forms, climate, and soil for any agricultural use. Three-fifths of China is inhabited by about one per cent of the population. This thinly populated area is made up of the mountainous plateau of Tibet, the desert plateau of Mongolia, and the arid depression of inland drainage of Sinkiang. The majority of the population lives in the fertile eastern plains, which are watered by the Hwang, the Yangtze, and the Si (West) Rivers. Almost all of the level lands are fertile flood plains which have been subject to floods causing widespread destruction of property and famine. Large areas have been seriously eroded and are now unproductive, man-made deserts.³

Rice is China's premier crop. Two crops of rice a year may be grown in Southern China. One crop of rice a year may be grown as far north as the Yangtze River. Rice growing in North China is limited to a few irrigated areas

¹Lavinia P. Dudley, and John J. Smith, The Americana Annual 1962 (New York: Americana Corporation, 1962), p. 138.

²Ibid., p. 747.

³Cressey, op. cit., pp. 46-47.

because it is either too dry or the rain comes too late in the summer. Wheat is the major crop in Northern China followed by barley, millet, soybeans and kaoliang. Kaoliang is a grain sorghum which resembles broomcorn. Prior to World War II China followed the United States as the second largest producer of corn. The mulberry tree is cultivated largely for the silkworms which feed on it. Tea bushes are raised on the hillsides of all South China provinces.¹ While China's total production of wheat and rice are among the largest in the world, it scarcely suffices to feed her large population which depends upon cereals for 90 per cent of their diet.

China's chief mineral resource is coal. China has a modest iron-ore reserve of about a billion and a half tons of good quality ore. Most of the iron ore is located at a distance from the coal, the exception being in Manchuria. China appears lacking in petroleum, although large deposits of oil shale are being processed. Lead, zinc, sulphur, mercury, gold, manganese, tungsten, and antimony appear in modest amounts. There is a shortage of chromium, nickel, molybdenum, cobalt, and vanadium.²

¹Ibid., pp. 116-125.

²J. E. Spencer, Asia East by South (New York: John Wiley and Sons, Inc., 1954), pp. 331-332.

Culture. The Chinese people have a rich and complex heritage that goes back to antiquity. The following is a brief summary of the language, major religions, family system, and arts and crafts that make up the culture of China.

China has a uniform written language, but the spoken tongue varies considerably. The Chinese language is one of the oldest living languages. Chinese is a pictographic language, not an alphabetical language. Each Chinese character symbolizes a meaning or idea. Chinese is composed of thousands of characters which must be individually memorized by anyone who learns to read and write. Divergencies of the spoken Chinese are mainly those of pronunciation and intonation.

Following World War I, the "Thousand Character Mass Education Movement" attempted to reduce the large vocabulary of the classical language to a more practical size.¹ This movement brought education within the reach of the common man. A literary renaissance and the mass education movement together stimulated the growth of a large volume of popular literature, which expressed social discontent and national sentiment. The literary revolution enabled the Communists to use effective printed propaganda.

¹Helmut G. Callis, China Confucian and Communist (New York: Holt and Company, Inc., 1959), p. 34.

The Communists established a phonetic alphabet to increase mass education and industrial expansion. In 1956 the Chinese Communists chose Latin as the simplest, most practical way to put the Chinese written language on a phonetic basis.¹

The spiritual life of the ancient Chinese, like that of all other ancient peoples, started with the deification and worship of all the important phenomena of nature. The divine and the human were not clearly differentiated. The dead became deities and were worshiped by their descendants. Ancestor worship was not regulated by a rigid code and contained little ethical dogma, the ritual being limited to sacrifices made periodically during festivals and on anniversaries of birth and death. Ancestor worship started, in the opinion of some sociologists, as an extension of filial piety, but gradually it degenerated into a superstitious routine based on the belief that such worship would bring goodwill and protection from the dead.²

Confucianism is a philosophy and a system of ethics

¹Ibid., p. 35.

²Wm. Theodore de Bary, Wing-tsit Chan, and Burton Watson, Sources of Chinese Tradition (New York: Columbia University Press, 1960), p. 7.

based upon the teachings of Confucius (551-479 B.C.). The teachings of Confucius and his followers are embodied in the Four Books and Five Classics. His teachings promote peace and order in society and encourage the living of a moral life by the individual. Great importance was placed upon respect for the family and the restriction of change.¹

Taoism began as a philosophy, but later developed into a religion. As a philosophy it is traceable to Lao Tze, born in 604 B.C. His doctrines of "the right way" and "do nothing" ruled out the idea of forming a religion and establishing himself as a saint, for this was contrary to his teachings. Yet seven centuries after his death, Taoism had degenerated into a ritual embodying a polytheistic mixture of witchcraft and demonology. Taoist priests have their own temples, rituals and bible. They are allowed to marry. Some of the priests are anchorites who seek immortality through meditation and ascetic practices.²

Buddhism in China, introduced from India in A.D. 65, bears little resemblance to the religion in its pure form. A number of native legends, traditions, rites, and deities have been added to Buddhism by the Chinese. Altogether

¹Ibid., pp. 17-21. ²Ibid., pp. 50-52 and 296-98.

ten schools of Buddhism were established in China, each with its own way of training disciples. Chinese Buddhist scholars have gone to Tibet and Ceylon for advanced study.¹ By the end of the fifth century the carving of Buddhist statues on rocks had become so popular and prevalent in China that it influenced the development of Chinese fine arts.²

The religion of Tibet and Mongolia is Lamaism, which is a mixture of Buddhism and Shamanistic practices. The lamas have 180 sacred scriptures and numerous tracts of lesser importance. Lamaism has a paradise, but their chief hope is to be reincarnated in a higher state.

After the death of the Living Buddha, his spirit is said to reappear in the body of some baby boy born at that time. In order to select the new Living Buddha a number of candidates, who were born at the time of the Buddhas death, are chosen and are confronted with an array of articles, among which one or two were used by the deceased. The candidate who picks them out without difficulty is his reincarnation and becomes the new Living Buddha. The Dalai Lama is the spiritual head of Tibet, and next to him is the Panchan Lama. The Panchan Lama is considered worthy of more veneration as his office is less contaminated by worldly

¹Ibid., pp. 307-314.

²Ibid., p. 411.

cares.¹

Islam is found in the West and Northwest provinces of China. The majority of the Moslems came to China by the overland route through Persia and Afghanistan. In 755, four thousand Arabian soldiers were sent to China on the request of the Chinese government to subdue a rebellion. Many present day Chinese Moslems are the descendants of the Arabian soldiers that settled in China.²

Christianity was introduced into China by missionaries from Europe and America. The first missionaries were the Jesuits who landed in the sixteenth century. Christianity has grown rapidly in the nineteenth and twentieth centuries with its adherents making up about one per cent of the population.³

The Chinese Communist doctrine in mainland China today is essentially antireligious. The Communists' emphasis on group before family life, and other reforms, have weakened the social and cultural matrix of traditional religious attitudes and practices. The Chinese Communist have severely curtailed the Christian Church in China and persecuted its

¹China Handbook Editorial Board, China Handbook 1956-57 (Taipei, Taiwan: China Publishing Co., 1956), pp. 70-71.

²Ibid., p. 72.

³William T. Couch, and David Crawford, Colliers Encyclopedia (New York: P. F. Collier and Son Corporation, 1960), IV, p. 709.

missionaries as agents of imperialism.¹

In old China the family was the basic social institution. Confucianism, which set the standards of the nation, exalted the family. The duty toward one's parents was made the basis of ethics. The family included a wide ramification of relatives. The family provided the equivalent of old age, unemployment, and sickness insurance, and for the education of its more promising sons. The family was bound together by ceremonies in honor of its ancestors and by pride in a genealogy which might go back for many centuries. Through the common ownership of land, the family remained integrated, unified, and tied to one locality.²

Marriage has been a family concern. Parents have arranged through matchmakers for the betrothal of their children, traditionally without the consent of the latter. Since carrying on the family line was deemed important, marriage was practically universal. Boys were considered of more value than girls because family lines were carried on through its male members. Marriage has been monogamous, but it was permissible to add concubines to the family.³

Chinese art is a cultural document of the first order, the reflection of a certain type of man and mind.

¹Ibid. ²Callis, op. cit., pp. 44-45.

³Ibid., p. 45.

The Chinese have acquired great skill in the use of bronze, stone, pottery, porcelain, jade, lacquer, gold, and silver in their art work. Painting has been an important art in China. Painting has grown from the Chinese writing, since both involved the use of a brush. Chinese art, and especially painting, involved not only an emphasis upon nature but also the ability of the artist to be able to put emotions and feeling on the canvas as well as reproducing what he saw.¹

The Chinese Republic from 1915 to the death of Sun Yat-sen in 1925

Early contact with the west. In order to understand the Chinese Republic and its relations with western nations it is necessary to realize some of the early Chinese-Western contacts and their later results.

The majority of the European sailors and merchants who reached China in the sixteenth century created an unfavorable impression of the Western world. Christian missionaries arrived in the later half of the sixteenth century. The Jesuits were of outstanding importance among them. They were highly respected by the Chinese because of their gentility, character, and their specialized knowledge

¹Ibid., pp. 69-77.

of astronomy, cannon casting and other sciences.¹ Protestant Christianity was introduced by Robert Morrison in 1807.²

Opium War (1840-1842). In 1800 the Chinese Emperor issued an edict prohibiting the importation of opium. Initially, the law was not enforced and opium was smuggled into China. In 1838, however, the Emperor decided upon strict enforcement of the opium prohibition laws. An imperial commissioner seized the predominantly British owned opium at the port of Canton and destroyed it.³ This action surprised the foreign community. They had expected the commissioner to seize the opium to enrich himself.

The Chinese restricted trade until after the opium was destroyed. After the destruction of the opium, the Chinese relaxed their punitive measures and allowed the resumption of trade with the exclusion of opium. The British refused to accept that condition. The sinking of four Chinese war junks by two British warships opened hostilities between Great Britain and China. The majority of the Chinese knew nothing of the difficulties with the British. The Peking government had left the conduct of barbarian relations in the hands of local officials. The Chinese

¹Harley F. MacNair, China (Los Angeles: University of California Press, 1946), p. 105.

²Callis, op. cit., p. 527.

³Ibid., p. 180.

government was brought to terms when the British began to cut the country into two by penetrating the Yangtze Valley.

The Treaty of Nanking in 1842 marked the end of the Opium War. The Treaty of Nanking provided for the payment of an indemnity to the British; the five ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to the residence and trade of the British; the granting of extra-territoriality and equitable tariffs; and the cession of Hongkong to the British.¹ Although the Treaty of Nanking signified the end of the war, it was merely the beginning of the long controversy between China and the West.

War broke out between France, Great Britain, and China in 1858 over a minor incident in a strained situation. The launch Arrow, owned by Chinese, and with a Chinese crew, but registered at Hongkong, having a British captain and flying the British flag while at Canton was boarded by Chinese officials. Most of the crew was arrested on the charge of piracy and the British flag was hauled down.

The Chinese declined to give the satisfaction demanded by the British for the insult of their flag. Representatives of both countries were uncompromising and the British navy commenced hostilities. The British and French,

¹Ibid., pp. 181-182.

with the aid of Russia and the United States, moved toward Peking where the Emperor yielded and the Treaty of Tientsin was signed.¹

Provisions of the Treaty of Tientsin included: the opening of new ports; the Yangtze River was opened for western use; foreigners when armed and with proper passports were to be permitted to travel anywhere in the interior; Christians, both aliens and Chinese, were guaranteed toleration in the practice of their faith; and the legalization of the opium traffic by the placing of a duty on the drug.²

China had regarded herself as a protector of the smaller and younger countries on her border. In return for protection and out of respect, these countries sent tribute to Peking.

At the beginning of the nineteenth century most of colonial French Indochina was ruled by the emperor of Annam. The area was predominantly Chinese in culture, its social system followed the Confucian system, and its ruler acknowledged the suzerainty of the Emperor of China. Annam's rulers attempted to keep their country closed to outsiders. Christians were expelled by royal decree.³

¹Kenneth S. Latourette, The Chinese, Their History and Culture (New York: The MacMillan Co., 1934), pp. 371-73.

²Ibid., pp. 373-75. ³Callis, op. cit., pp. 197-97.

In order to end Annamese hostility, the French bombarded the palace and forced a treaty on the king of Annam. The treaty provided for the payment of an indemnity, opened three ports to French trade, and allowed the free exercise of the Catholic religion. The Annamese evaded the treaty and continued to send their tribute missions to Peking. The Chinese came to the aid of the Annamese ruler and fighting continued off and on for several years until China, in the Treaty of Tientsin in 1885, agreed to withdraw its troops and recognize a French protectorate over Annam. This settlement with China opened the path for the French occupation of Laos.¹

Sino-Japanese War (1894-1895). A rebellion broke out in Korea in 1894 with the Korean king asking the Chinese "father nation" to aid him in suppressing the rebellion. China sent several thousand men, but Japan, without being invited, dispatched several times as many, occupied the Korean capital and proposed to co-operate with China in imposing a reform program on Korea. The Japanese established a puppet government in Korea, and issued an order in its name designed to drive the Chinese out of the country. The Sino-Japanese War was formally declared after the sinking by the Japanese naval forces of a steamship carrying Chinese

¹Ibid., p. 197.

troops to Korea.¹

Japan won a series of victories on land and sea and China was forced to sue for peace and accepted the Treaty of Shimonoseki. China recognized the independence of Korea and ceded to Japan the island of Formosa and the Pescadores Islands. China also opened more ports to foreign commerce and payed an indemnity to Japan.²

Open Door Policy. In 1899, when China was on the brink of being divided by outside interest, the United States announced the Open Door Policy. The American Secretary of State, John Hay, issued a circular note requesting assurance from the various powers that equality of commercial opportunity would be maintained within their spheres of interest in China. In 1900 Secretary of State Hay declared that American policy also sought to preserve Chinese territorial and administrative entity. The replies from the powers were ambiguous, but the trend toward conversion of the spheres of interest into protectorates was temporarily halted.³

The Boxer Rebellion (1900). The last of the powerful Manchu rulers in China before the establishment of the Republic was the Empress Dowager, Tzu-Hsi. Her reign marked the final chapter in the old way of life in China. This

¹Ibid., p. 202.

²Ibid., p. 203.

³Ibid., p. 207.

marked the breaking point between Old and New China. She was known as the Old Buddha and ruled in fact, if not in name, from 1865 to 1908. Tzu-Hsi's son died two years after he became of age. In order for her regency to continue, Tzu-Hsi had a small infant, Kuang Hsu, named emperor. Kuang Hsu, supposedly Tzu-Hsi's nephew, but possibly an illegitimate son of the dowager queen, nominally ruled from 1878 to 1908.¹

As Kuang Hsu grew more independent, he felt that the old traditionalism of Tzu Hsi was responsible for the paralysis of China. In 1898, between June 11 and September 22, known as the Hundred Days of Reform, Kuang Hsu issued reform decrees that were designed to accomplish a complete reorganization of the traditional Chinese system of government. The reforms provided that: the political power was to be centralized in the capital; the number and authority of independent provincial officials was to be reduced; the civil service examination system was to be thoroughly revised; an imperial university for modern studies was to serve as a model for similar provincial institutions; and the organization of a Western-type national army based on universal conscription was to be established.²

The emperor became a life long prisoner of Tzu-Hsi

¹Ibid., pp. 213-14.

²Ibid., pp. 214-15.

when she led a coup d'etat. The dowager had felt threatened by the removal of officials she had placed in the government. Under Tze Hsi's direction, the traditional institutions of government were once more strengthened and also steps were taken to revive the people's militia as a defense against foreign invasion. The militia developed into a fanatical movement to drive all foreigners out of the country.

Inflamed with passion of nationalist righteousness, they called themselves I Ho T'uan, Bands of Righteous Harmony, later changed into I Ho Ch'uan, Fists of Righteous Harmony, a name rather awkwardly translated into English as Boxers.¹

Threats against Christian settlements in the north were followed in the summer of 1900 by attacks on the railway and foreign-owned buildings in Peking and ended in a siege of the foreign legation in the capital by Boxer forces and imperial troops. In the provinces, hundreds of missionaries and their Christian converts were killed. An international relief expedition forced its entrance into Peking, raising the siege of the legations.²

The Boxer Protocol was signed between China and twelve powers. China agreed to pay nearly half a billion dollars in an indemnity. China also agreed to the building of foreign garrisons along strategic railroads as well as in Peking, and to the establishment of a modern Minister of

¹Ibid., p. 216.

²Ibid., p. 216-17.

Foreign Affairs.¹

Popular demand compelled the Empress Dowager in 1906 to promise a constitutional government. Conservative Manchu princes were selected to put the new government into effect, with the result that little was changed. Tzu-Hsi died in 1908 and by 1911 all of China south of the Yangtze was in revolt. The advisory national assembly voted Yuan Shih-k'ai, a former imperial official and commander of the northern armies, into the premiership of a responsible government.²

Through popular pressures and skillful manipulation by Yuan, the infant Emperor Pu Yi was forced into abdication. A new regent, in the name of the child emperor, signed decrees which ended the Manchu rule and turned power over to Yuan as premier.³

The Chinese Republic From 1912 to 1925

The following is a brief summary of the work and teachings of Sun Yat-sen; Sino-Japanese relations from 1912 to 1925; and early Chinese-Russian relations.

Sun Yat-sen. The real story of the Chinese Revolution and the establishing of the Republic revolves around the life and teachings of Sun Yat-sen. Dr. Sun Yat-sen was one of the prominent leaders of the early revolutionary organizations against the Manchu dynasty. He was the son of a

¹Ibid.

²Ibid., p. 218.

³Ibid., p. 219.

peasant, born in 1866 near the Portuguese colony of Macao. Sun Yat-sen was first exposed to the West while living with his older brother in Honolulu. Dr. Sun Yat-sen commenced his medical career at Macao after studying medicine in Hong Kong.¹

After the defeat of China in the Sino-Japanese War, Sun Yat-sen led a revolt at the city of Canton. The uprising failed and Sun Yat-sen had to leave the country. In 1896 while visiting in London, Sun Yat-sen was kidnaped by the Chinese Legation with the intention of sending him back to China to be executed as an enemy of the Manchu Emperor. The incident was reported in the press and eventually he was released. This affair served to expose the corruptness of the Manchu Government before the Western world.²

From 1906 to 1911 nine attempts failed to overthrow the Manchu Government. During that time, Sun Yat-sen traveled in Japan, Europe, and America, seeking financial aid and studying different systems of government. The Manchu Government fell on October 10, 1911, when thirteen of the eighteen provinces declared their independence from the Manchu dynasty.³

Sun Yat-sen, travelling in America when the overthrow

¹Sun Yat-sen, The Teachings of Sun Yat-sen (London: The Sylvan Press, 1945), pp. xxii-xxiii.

²Ibid., pp. xxiii-xxvi.

³Ibid., p. xxvii.

took place, returned home, and was elected Provisional President of the Republic by the National Convention at Nanking. At that time the Republic did not include the northern provinces and the Emperor was still on the throne. The northern provinces were controlled by Yuan Shih-kai, who controlled a well trained army.

In order to avoid a civil war, Sun Yat-sen agreed to relinquish the Presidency in favor of Yuan Shih-kai, provided Yuan secured the abdication of the Manchu dynasty and supported the republican form of government. After relinquishing the Presidency, Sun Yat-sen transformed his revolutionary organization into a regular political party, the Kuomintang. Yuan Shih-kai set up a rival group, the Chingputang.¹

The Kuomintang did not possess a large enough majority in the government to keep Yuan in check. Yuan, as President, replaced Kuomintang members in the government with his own men and suppressed the party which created the Republic. Yuan dissolved Parliament and attempted to restore the monarchy. A revolt against Yuan was successful and in March, 1916, he renounced the throne. He died three months later.²

In October, 1917, Sun Yat-sen was elected Generalissimo of the South by the Kuomintang members of the National

¹Ibid., pp. xxviii-xxix.

²Ibid., pp. xxx-xxxi.

Assembly. Many problems still had to be solved. There was party dissention, a corrupt bureaucracy strongly entrenched in office, powerful warlords to overthrow, foreign aggressors to be faced, economic problems, and the conversions of the masses to the basic ideas of the revolution.¹

The Three Principles of the People. The teachings of Sun Yat-sen formed the basic political doctrines of the Kuomintang. His San Min Chu I, or The Three Principles of the People, stressed nationalism,² people's rights,³ and people's livelihood.⁴ They were to constitute the guiding principles of the Chinese Government. The new China he conceived, wherein the people would have a constitutional form of government, was to be free and independent and to enjoy equality in its relations with other nations of the world. Sun Yat-sen planned for an equitable distribution of wealth through the enforcement of three policies: the equalization of land ownership; the development of State capital; and the control of private capital.⁵

Sun Yat-sen believed in direct democracy and he

¹Ibid., p. xxxii.

²Sun Yat-sen, San Min Chu I (Calcutta: Caledonian Printing Co., Ltd., 1942), pp. 3-76.

³Ibid., pp. 95-199.

⁴Ibid., pp. 227-99.

⁵Ibid.

wanted the people to have the rights of the recall, initiative, and referendum in addition to the right of election. The government, he said, should be entrusted with five powers: executive, legislative, judicial, examination and control. The last two were based on China's traditional practices. The power of examination referred to the selection of officials through competitive examinations to create an efficient civil service system. The power of control pertained to the impeachment of government officials.¹

Sun Yat-sen prescribed three stages for the realization of constitutional government in China. The first stage was to be the unification of the country by military force. The second stage was to be a period of political tutelage, in which the Kuomintang exercised the political powers on behalf of the people. The third stage, that of constitutional government, was to be given to the people after they had been trained for responsible citizenship.²

Japans Twenty-one Demands. During World War I, Japan made an attempt to bring China further under her influence. The Japanese suggested that China engage Japanese

¹Ibid., pp. 3-73.

²Callis, op. cit., pp. 239-41.

political and military advisors, place its police under joint Sino-Japanese control, obtain all arms exclusively from Japan, and grant the Japanese freedom of propaganda. The United States protested Japan's demands on China's territorial integrity in regard to the Open Door Policy. This formal protest only partially modified the Japanese demands. Treaties with the Yuan Shih-kai government in China, concluded as a result of the Twenty-one Demands, gave the Japanese new rights in Shantung and consolidated their position in southern Manchuria and Inner Mongolia.¹

China entered World War I on the side of the Allies but received very little at the Versailles Conference. As a result of the Versailles Treaty, Japan received all the rights, privileges, and property formerly possessed by Germany in the Chinese province of Shantung. In protest the Chinese organized a general boycott of Japanese goods.²

In the Nine-Power Pact signed in Washington in 1922, China agreed to end the boycott of Japanese goods if Japanese troops would leave Shantung and the great powers would see that China would be given a chance to work out her internal difficulties.³

Early Chinese-Russian relations. Sun Yat-sen was in

¹Ibid., p. 228.

²Ibid., p. 230.

³Ibid., pp. 230-31.

the need of foreign aid to regenerate the Chinese Republic. He had hoped for assistance from Europe or America, but they proved reluctant to give any. At that time, 1922, Adolf Joffe was sent from Russia to Peking to meet with Sun Yat-sen. Joffe was an experienced Bolshevist diplomat. Sun Yat-sen saw a fair prospect of obtaining the aid he needed from Russia and at the same time the Soviet leader realized a chance to strike a blow at the imperialist powers.¹

The conference between Joffe and Sun Yat-sen ended with a public statement that provided for an agreement between Russia and China. The statement affirmed the belief that neither communism nor the Soviet political system political system could be successfully introduced into China. Joffe affirmed the Soviet Government's willingness to renounce all the special privileges which had been exacted from China by the diplomacy of the Czarist Government.²

China and Russia both knew that their ultimate aims were irreconcilable. The Chinese Revolutionists wanted help in the military stage of their movement and were willing to take the chance that Communist propaganda might eventually prove more seductive than their own among their own people. The Russian Revolutionists wanted help in their

¹Ibid., pp. 243-44.

²Ibid., p. 244.

Far Eastern campaign against the outpost of capitalism and were willing to take the chance that the regenerated Chinese Republic might prove at least to be an enemy to their world revolution rather than a friend.¹

Sun Yat-sen sent his chief-of-staff, Chiang Kai-shek, to Moscow to study the Red army. After four months, Chiang returned and began to organize, at Canton, the Whampoa Military Academy where party members of the Kuomintang could receive modern military training.²

Michael Borodin, an agent of the Third International, arrived in Canton in 1923, bringing with him civilian experts to reorganize the Kuomintang and government. In 1924, at the First National Party Congress, it was resolved that all Communists should be permitted to enroll in the Kuomintang who were willing to take the oath of obedience to the party authorities. They were not required to renounce their belief in communism. A special appeal to the economically depressed classes was made as the Kuomintang became a nationalist alliance of all classes.³

While Sun Yat-sen's government at Canton controlled Southern China, the north was controlled by warlords, each

¹Ibid., pp. 243-44.

²Ibid., p. 244.

³Arthur N. Holcombe, The Chinese Revolution (Cambridge: Harvard University Press, 1931), pp. 162-66.

aspiring to attain supremacy. The generals warred upon each other to secure more revenue, to make money in the opium trade, and to profit in the organized sale of official posts. The importance of the civil war between the provincial warlords was that the old civil service perished, the scholar class withdrew from government into academic life, and absentee landlordism increased as the peasants sank deeper into misery. The warlord period destroyed the last pillars of the old order.¹

The Chinese Republic From 1925 to 1949

The following is a brief summary of the major events in China from 1925 to 1949. They include: Chiang Kai-shek becoming leader of the Kuomintang; Japanese occupation of Manchuria; Chiang Kai-shek and the Communists; the Cairo and Yalta Conferences; and the "all-out" civil war in China.

Chiang Kai-shek became leader of the Kuomintang.

Sun Yat-sen died in Peking in 1925 while attempting the reconciliation of his southern federation and that of the northern warlords. By a coup in September, 1925, supported by Borodin, Chiang Kai-shek became the commander-in-chief of the Kuomintang forces. Under Chiang's leadership the Nationalist forces, officered by the cadets of the Whampoa

¹Callis, op. cit., pp. 226-27.

Military Academy, set out from Canton on the long planned Northern Expedition against the warlords.¹

While Chiang Kai-shek's troops were marching north, the Communists created widespread social unrest in the rear. The radical left wing assumed control of the party and in February, 1927, established its headquarters at Hankow. Meanwhile, under Chiang Kai-shek's leadership, the Nationalist Government was established in Nanking. The positions of leftists in the Wuhan regime, however, became untenable when documents proving Moscow's conspiracy in China were made public. In July, 1927, the Kuomintang purged itself of the Communists and sent Borodin and the other Russian advisers back to Russia.²

Despite the expulsion of the Russians and the Communists, the Kuomintang was not united until Chiang Kai-shek consolidated his position in both the government and the armed forces. In the spring of 1928, the last of the Northern warlords had been defeated and the National Government was formally established in Nanking in October, 1928.³

Chiang Kai-shek's government was not as strong as

¹Ibid., pp. 251-252.

²Ibid., pp. 252-255.

³Ibid., p. 255.

it appeared.

By a combination of force and a good deal of political compromise Chiang Kai-shek gradually extended his influence into the domain of the warlords, sometimes by the simple device of giving them positions in the government and incorporating their armies into his own. While this type of formal unification outwardly contributed to the prestige of the Central Government, it added little to the real unity and strength of the country.¹

Japanese occupation of Manchuria. The quasiunification of China under the National Government prompted Japan to take direct aggressive action. The "Mukden Incident" on September 18, 1931, marked the first step in Japanese armed aggression and resulted in the capture of the three Northeastern Provinces. The puppet state of Manchukuo was established by the Japanese in Manchuria. Japan also engaged in large scale smuggling and drug traffic to undermine the Chinese economy and morale.²

The United States issued the Stimson Doctrine in regard to the Japanese aggression in Manchuria. It stated that the United States would not recognize any de facto situation unilaterally brought about by force and in violation of international treaty obligations. The United States did not take any direct action against Japan at that time.³

¹Ibid., p. 257.

²Ibid., pp. 258-61.

³Nathaniel Peffer, The Far East (Ann Arbor: The University of Michigan Press, 1958), p. 359.

The Manchuria invasion was brought before the League of Nations. The Lytton Report adopted by the League of Nations in 1933, proclaimed Japan as the aggressor in the conflict. The report stated that the state of Manchukuo was the creation of the Japanese military and not the people of Manchuria. The League failed to take any effective action against Japan.¹

Chiang Kai-shek and the Communists. The Communists were driven underground after the break between the Nationalists and Communists in 1927. The Communists moved to rural bases in Kiangsi and established a provincial soviet government. The Communists used guerrilla warfare and found support from the peasants to whom they promised land and other reforms.²

Chiang Kai-shek defeated the northern warlords in 1934 and turned his attention to the Communists. The Communist army had been started in 1928 under Chu Teh and Mao Tse-tung from survivors of a crushed anti-Chiang mutiny led by Chu Teh. Chiang Kai-shek's army surrounded the Red

¹League of Nations, Appeal by the Chinese Government, Report of the Commission of Enquiry (Geneva: League of Nations Publications, 1932), p. 126; Manley O. Hudson, The Verdict of the League: China and Japan in Manchuria (Boston: World Peace Foundation, 1933), pp. 70-71.

²Callis, op. cit., p. 278.

army but allowed Chu Teh to lead eighty thousand troops in a breakthrough over a distance of six thousand miles to Shensi, in the Northwest. The Communists set to work again by redistributing land and consolidating their position among the peasants.¹

In December, 1936, Chiang Kai-shek was kidnaped at Sian by troops of Chang Hsueh-liang, who blamed Chiang's appeasement policy toward Japan for Chang Hsueh-liang's loss of control over Manchuria. By putting Chiang Kai-shek under arrest, Chang Hsueh-liang and other discontented commanders in the north hoped to force Chiang into a declaration of war on Japan and the discontinuation of his civil war against the Communists. The Communists had no part in the seizure of Chiang, but were called in from Shensi. Chou En-lai was sent to explain their position, which favored a united front under Chiang Kai-shek's leadership against the Japanese and the ending of Chiang's policy of unity before resistance. When Chiang Kai-shek was allowed to return to Nanking he had made no written pledge, however the course of later events tend to indicate that he had orally promised a change of policy toward the Communists and Japan.²

¹Ibid., pp. 274-79.

²Ibid., pp. 263-65.

China's war of resistance on a national scale became inevitable when the Japanese attacked the Chinese garrison in Shanghai on August 13, 1937. The National Government moved its seat of government from Nanking to the inland city of Chungking. Chiang Kai-shek followed a policy of trading space for time.¹

During the first two years of war the Communist Army and Nationalist troops jointly fought Japan. The Communist army, renamed Eight Route Army, received aid from the National Government in waging guerrilla warfare behind the Japanese lines. When the war reached a deadlock in 1939, the Communists again started to divert their attention to the civil conflict. The Communists continued to manage guerrilla areas to suit themselves, which was contrary to their promise to abolish their soviet-type government.²

Early in 1941, the united front against the Japanese came to an end. The Communist's New Fourth Army had been operating in central China with a great deal of success against the Japanese. Chiang Kai-shek had ordered them to remain north of the Yangtze River. Whether there was a misunderstanding or the order was disobeyed, the army crossed the river, met a Kuomintang force and fighting broke out.

¹Ibid., pp. 265-66.

²Ibid., pp. 279-80.

This developed into a pitched battle and the Communists, not accustomed to fighting set battles, were defeated.¹

The Cairo and Yalta Conferences. The leaders of the Allied nations held several important meetings during World War II. The Cairo Conference in 1943 and the Yalta Conference in 1945 directly affected China and her interest in the Far East.

Roosevelt, Churchill, and Chiang Kai-shek met at the Cairo Conference. It was decided that China was to remain in the war and agreements were reached with regard to China's position in the postwar world. At the meeting the powers also agreed upon peace terms to be adopted in the Far East. They included the following: China would receive the Japanese held territories of Manchuria, Formosa and the Pescadores Islands; Korea would become free and independent; Japan would be deprived of her islands in the Pacific, including those taken from Germany after World War I, but their disposal was left undetermined.²

China was not represented at the Yalta Conference at which the United States and Great Britain made concessions to Russia to insure her aid against Japan. With regard to

¹Peffer, op. cit., pp. 391-92.

²Ibid., p. 420.

the Far East, the major points of the Yalta Conference were: Russia was again to control southern Sakhalin and adjacent islands; Russia would get back its naval base of Port Arthur and its rights on the Chinese Eastern and South Manchurian railways; the port of Dairen would be internationalized; and Russia agreed to conclude a pact of friendship with Nationalist China.¹

The friendship pact agreed upon at the Yalta Conference between Russia and China was signed on August 14, 1945. In exchange for the stipulated rights in Manchuria, Russia pledged itself "to render to China moral support and aid in military supplies and other material resources, such support and aid to be entirely given to the National Government as the central government of China."² This pledge did not keep the Russians from stripping Manchuria of its industry or the turning over of Japanese troops and equipment to the Chinese Communists as they moved into North China.

In 1946, the present Constitution of the Republic of China was adopted by the first session of the Constitutional National Assembly, which was held in Nanking.³ The Constitution was based on Sun Yat-sen's Three People's Principles and Five-Power System of Government.

¹Ibid., p. 421.

²Ibid., p. 426.

³China Handbook Editorial Board, op. cit., p. 76.

Civil War. With the defeat of Japan at the close of World War II, both the Communists and Nationalists could turn their full attention to internal difficulties. In an attempt to prevent the resumption of full civil war in China, the United States sent General George Marshall to set up a Political Consultative Conference. Partial success was achieved when a truce was arranged, however, neither side wanted peace enough to pay the price of giving up any of its partisan ambitions. Thus, by the autumn of 1946, the Communist-Kuomintang united front had broken, the Nationalists had taken the offensive, and open civil war had returned to China. General Marshall had American supplies shut off but the Nationalists believed that the United States would stand back of them in their push against the Communists.¹

At the outbreak of hostilities in 1946, the Nationalists had a material advantage over the Communist forces. The Nationalists numbered between two to three million troops. The Communist forces numbered about one million men.²

The Nationalists moved into Manchuria meeting little resistance from the retreating Communist Army. The Nationalists centered their forces in the cities and over extended

¹Peffer, op. cit., pp. 427-30.

²Ibid., p. 441.

their supply lines. The Communists cut the supply lines and maintained formal siege of the cities. Nationalist cities began to fall to the Communists in Manchuria when supplies ran out and reinforcements did not come. The Communists began to move south with the aid of captured supplies and the lack of resistance by the Nationalist armies. Nationalist troops ran at the sight of the Communists and sometimes laid down their arms without firing a shot.¹

In April, 1949, the Communists crossed the Yangtze River and took Nanking. In October Mao Tse-tung proclaimed the new People's Republic of China in Peiping, which again became the capital, and was renamed Peking. Chiang Kai-shek and two hundred thousand troops fled to Formosa where they set up a government.²

The Communist Era

The following is a brief summary of the events that have taken place in China since the Communists have taken over the mainland. They include: the establishment of the People's Republic of China; the reform legislation put into effect by the Communists; the Korean War; the Constitution of the People's Republic of China; and Communist China today.

¹Ibid., pp. 441-42.

²Ibid., p. 442.

Establishment of the People's Republic of China. The Chinese Communists consolidated their political power after 1949. They had achieved several of their basic political aims. Barnett points out that the Communists:

. . . had restored centralized Chinese rule over a large part of the traditional Chinese empire, including important borderland areas. . . . They had destroyed the political and military roots of warlordism and provincial regionalism, which had plagued and weakened every Chinese national government between 1911 and 1949. They had established an effective central government, capable of making clear-cut decisions and formulating national policies and possessing both the will and the organizational apparatus to implement its policies. And they had built up a totalitarian party-government-army structure which carried central authority and control down to the village level in a way unprecedented in Chinese history.¹

Barnett also points out several facts which help to explain the rapid success of the Chinese Communists in establishing their control.

By 1949 the mass of Chinese people, exhausted by years of war and civil strife, had lost all enthusiasm about the Nationalists and were prepared to accept almost any rulers who could reestablish peace. Knowing almost nothing of political democracy, and accustomed to authoritarian control, they had little basis for judging what Communist rule might mean. The Nationalist regime collapsed, leaving a vacuum, and the leadership as well as the military, ideological, and organizational framework for mobilizing effective resistance on the China mainland disappeared. The Communist moved into this vacuum and rapidly achieved a monopoly of control over the real centers and instruments of power.²

¹A. Doak Barnett, Communist China and Asia (New York: Harper and Brothers, 1960), p. 11.

²Ibid., pp. 11-12.

The Chinese Communists systematically and ruthlessly crushed all signs of armed or open resistance. The Communists have generally attempted to keep their armed forces in the background of their domestic control but they maintain an effective military system of public security and militia forces. The duty of the public security forces and militia in China is to enforce order and guarantee the control of the Communist party.¹ "The army is not an independent source of power; it is an instrument of the Communist party and is clearly subordinated to the party. It is merely one of many instruments through which the Communists rule the country."²

Reform legislation. The Chinese Communists have attempted to put into effect reform legislation in order to destroy the old and build the new.

The Marriage Law established in April, 1950, uprooted the traditional family system. The Marriage Law provided for a more equalitarian relationship between husband and wife, parents and children, and assured the freedom of a couple to contract marriage. The law was applicable retroactively. Large scale complaint meetings were held to expose those marriages which did not comply with the new Marriage Law,

¹Ibid., pp. 12-13.

²Ibid., p. 14.

and annulment of such marriages was made easy.¹

Registration with the local government agencies is the only formality required for marriage. Marriage is a civil rather than a private family contract. Each spouse is allowed to retain his or her family name and personal property.²

A Trade Union Law was set up in 1950 that provided for the organization and control of labor under state regulation and control.³

The Communists' initial steps in the agrarian reform was the breaking up of big landholdings, the dividing of the land among the landless and the reduction of land rents, interest and taxes. These steps won the Communists a loyal army of peasant soldiers.⁴

The second step involved cooperatives, which included the pooling of land, labor, and tools. The cooperative member held shares in proportion to the value which he brought into it.⁵

In 1955 the Communists started a drive for collectivization in agriculture. The collective land units were ad-

¹Chow Ching-Wen, Ten Years of Storm (New York: Holt, Rinehart, and Winston, 1960), pp. 144-45.

²Callis, op. cit., p. 315.

³Ibid., p. 530.

⁴Ibid., p. 350.

⁵Ibid., pp. 350-51.

vanced cooperatives in which land and the means of production were the property of the cooperatives. The income of members was based upon labor rendered rather than on land owned.¹

The Communist's Central Committee established agro-communes in 1958. The communes are the size of counties in the United States. The people live in a regimented system of Communist-type living. Private property is practically eliminated. The members are organized into production brigades. Workers were to be paid wages. The members of the commune are housed in centrally located settlements having their own communal dining rooms, nurseries, laundries, clinics, and old-age homes. The communes were planned to be self sufficient.²

These changes in Chinese agriculture were resisted. Many landlords and peasants were executed or sent to "reform through labor" camps for their opposition to the Communist policies.³

In order to suppress or liquidate opposition the Communist put into effect several "anti movements". Through these campaigns they attempted to alter the fundamental social institutions, habits of thought, and patterns of human behavior in China. The Five Anti Movement was directed

¹Ibid., p. 351.

²Ibid., pp. 354-55.

³Chow Ching-Wen, op. cit., pp. 95-106.

against merchants and manufacturers somewhat as the land reform had been directed against the large landholders. This movement was against bribery, tax evasion, theft of government property, fraud, and theft of economic State secrets. Commissions were organized to ferret out information on the business practices and financial conditions of private firms. Businessmen were forced to denounce one another, and employees were directed to criticize their employers. Many alleged offenders were sent to labor camps, others fled or committed suicide.¹

The Korean War. Korea had been left divided into northern and southern sectors as a result of World War II and the failure in negotiations between Russia and the United States. In 1948 two rival Korean governments were brought into existence, each claiming jurisdiction over the whole nation. North Korea was aided and equipped by the Communist block. Communist China, Russia, and North Korea negotiated a tripartite military alliance in 1950.²

North Korean troops invaded South Korea in 1950. United Nations troops, the majority from the United States, were called into the conflict to defend South Korea. The United State's Seventh Fleet was moved into the Formosa

¹Ibid., pp. 131-33.

²Callis, op. cit., p. 410.

Straits to prevent any attack upon Formosa. The Chinese Communists attacked the United Nations forces as they approached the Yalu River. Their intervention caused the United Nations forces to withdraw into South Korea with heavy casualties.¹

Chinese intervention eventually led to a stalemate along the Thirty-eighth Parallel. An armistice agreement was signed on July 27, 1953.² The most important issues were the lines to be occupied after the cease-fire and the exchange of prisoners. The representatives of the United Nations insisted that every prisoner have the right to return to his country or receive asylum elsewhere. The Chinese and North Koreans yielded on the prisoner issue and several thousand Chinese prisoners elected to leave communism and go to Formosa. The military demarcation line was roughly along the Thirty-eighth Parallel.³

During the Korean War the Chinese Communists sponsored a Resist-American Aid-Korea campaign. Intense nationalistic feelings were aroused by exploiting Peking's allegation that the United States planned to invade and conquer China.⁴

¹Ibid., p. 411.

²Ibid., p. 412.

³Peffer, op. cit., p. 461.

⁴Barnett, op. cit., p. 21.

A nation must be industrialized to become a world power; China is no exception. Two five-year plans for industrialization were laid down, one expiring in 1957 and the second in 1962. Under these plans the Communists channeled all possible capital and labor into the establishment of heavy industries which would convert industrially backward China into a military and economic power. Concentration of available resources under these plans were on building national power rather than on improving living standards.¹

There has been some indication that while output has increased, quality had been sacrificed for quantity.² There has also been discontent among the workers over the increase in output required without a pay increase.³

The Constitution of the People's Republic of China. Although the Communists came into power in 1949, they did not publish The Constitution of the People's Republic of China until 1954. The reform legislation, before and after the Constitution was adopted, has been primarily party policy rubber stamped by a legislative body.

The Preamble and Chapter One of the Constitution out-

¹Peffer, op. cit., p. 471.

²Callis, op. cit., p. 360.

³Peffer, loc. cit.

lines the over all policies and general principles for the period of transition to socialism. Chapter Two describes the organizational framework of the state structure. The enumerated fundamental rights and duties of the citizens are put forth in Chapter Three. Chapter Four deals with the flag, state emblem, and national capital.¹

The Constitution disregards the principle of the separation of powers. The pretense is made that the lines of power and command run democratically from the bottom up rather than autocratically from the top down. Citizens' rights, though declared, are restricted. Law is an instrument of politics instead of being independent and above politics.²

Communist China today. When Chiang Kai-shek moved to Formosa his troops also controlled several groups of offshore islands that lie close to the China mainland. The Quemoy and Matsu groups are located strategically along the Fukien coast adjacent to the ports of Amoy and Foochow. The Nationalist Government has developed them into heavily fortified military positions.³

The island positions have been threatened by bombardment, once in 1954 and periodically since 1958. The

¹Callis, op. cit., pp. 508-521.

²Ibid.

³Barnett, op. cit., p. 385.

United States has been committed to defend Formosa and the Pescadores since 1955. However, no mention at that time was made of the protection of the offshore islands.¹

In October, 1958, the defense of the offshore islands was declared closely related to the defense of Formosa. This appeared to give added American backing to the Nationalists' efforts to defend them but avoided any explicit commitment by the United States to participate in their defense.²

Communist China, as in Korea, has pushed her influence into neighboring states. There was a conflict of interest between India and Red China over China's claim to suzerainty rights over Tibet. In 1951, the dispute ended with the signing of the Sino-Tibetan agreement, which provided for the joint authority of the Indian oriented Dalai Lama and the pro Chinese Panchen Lama. This gave Tibet at least nominal authority. China has actual control over Tibet as shown in the integration of Tibetan forces into the Chinese army.³

In 1954, an eight-year pact of mutual nonaggression

¹Ibid., p. 411.

²Chiang Kai-shek, John Foster Dulles, Joint Communique, New York Times, October 24, 1958.

³Callis, op. cit., p. 443.

and peaceful coexistence was signed between China and India. In that treaty India declared that it considered Tibet part of China.¹

The Tibetans have resisted the attempts of the communists to regulate their affairs. In 1959, the Tibetan resistance movement caused the Chinese to attempt the preventive arrest of the Dali Lama. He escaped into India. The Chinese proclaimed the Panchen Lama as Tibet's sole ruler.²

Mao Tse-tung has followed a foreign policy of "leaning to one side" in his dealings with Russia and the United States. Communist China and Russia have had the same basic ideology. The two countries have the same interest in opposing capitalist countries.³

China is not a satellite of Soviet Russia, but an ally possessing substantial bargaining power within the Communist realm and therefore able to extract from Moscow considerable concessions to her advantage. The hope that the power struggle between Moscow and Peking will soon erupt into the open is not encouraged by available data. On the other hand, the fact that Mao Tse-tung is not obedient to

¹Ibid., p. 29.

²Ibid., p. 30.

³Chou Ching-Wen, op. cit., pp. 282-86.

Moscow does not make him necessarily a second Tito. The present outlook is one of continuing tight Sino-Soviet alliance and partnership based on common interest with some Soviet concessions giving China more equality within the alliance.¹

The Soviet Union, in 1950, raised the issue of admitting Communist China to the United Nations. Russia proposed that the Peking regime be seated in place of the Nationalists. Later in that year India took the initiative in urging this step. The United States has taken the lead in mobilizing opposition to the seating of the Peking Government, and by urging its allies to support the American view has been able to defeat every attempt to oust the Nationalists.²

The United States has not recognized Red China, although some of her allies have. Reasons for this policy of nonrecognition were stated in a State Department memorandum. They were: "nonrecognition would deny Red China access to international councils, make difficult the exercise of its foreign policy, and bolster those overseas Chinese and Asians who refused to accept Peiping's

¹Barnett, op. cit., pp. 150, 338-349, 361-65.

²Ibid., pp. 446-47.

The State Department indicated that nonrecognition was not an inflexible policy which could not be altered. A change in policy by the United States toward Red China was likely if: Red China renounced efforts to extend its rule through Asia, or the Nationalist regime collapsed internally.²

Although the Chinese Communists have been in power on the mainland since 1949, there are many questions left unanswered about their rule and the people under it. One author asked:

Can an old people, a people of an ancient and honored culture, be re-formed in a short time? Can they be made over in their innermost being by fiat? The machinery of a police state can induce compliance for a time, no doubt, but can it forever, especially in a people not given to easy obedience? So long as the exigencies of the international situation, of China's relations with the non-Communist world, America especially, constrain it to close affiliation with Russia for protection, Russian influence will doubtless remain paramount and with it the Russian scheme of life, and the Chinese people will then accept it, taking it as necessary for their preservation as a state. But after that? This is one of the profound questions put to late twentieth-century history, one of earth-shaking consequence, since it involves a fifth of the human race. Now it is possible only to speculate; but unless the past, and in China's case a long, rich, and glorious past, can be nullified in memory as well as existence, it may be ventured that the new constriction to which the Chinese spirit is being subjected will not last. It will be relaxed, adapted to Chinese folkways, or it will be burst through in some terrible elemental convulsion--when, cannot even be guessed.³

¹Facts on File, XVIII, No. 920, p. 267.

²Ibid.

³Peffer, op. cit., p. 471.

CHAPTER III

SUGGESTED ACTIVITIES AND PROBLEMS FOR THE STUDENT

This chapter is composed of a listing of suggested activities and problems to be selected by the teacher and used by the student. A vocabulary study made up of terms, phrases and names conclude this chapter. The following general objectives or anticipated outcomes of a two week unit on China should be met through the use of the activities, problems, and vocabulary study:

1. An introduction to an understanding and appreciation of Chinese culture.
2. The understanding of the conflict between Chinese civilization and Western civilization.
3. An awareness of the significant developments in China's history since 1900 and the way in which these developments have influenced present day China.
4. The realization of the important part Red China and Nationalist China play in world affairs today.

I. ACTIVITIES AND PROBLEMS

Following is a listing of suggested activities and

problems:

1. Make a chart comparing Communist China and Nationalist China with respect to area, population, economy, government, leaders, international relations, and military strength.
2. Make a map of Asia showing China, Korea, and Japan. Locate and label the important seas, provinces, rivers, mountains, and cities.
3. Collect and display such objects of Chinese culture as silk, china, lacquer ware, carved jade, and fans. Include brief explanatory labels with each article in your exhibit.
4. Draw a comic strip or a series of cartoons showing the main events in the life of Sun Yat-sen or Mao Tse-tung.
5. Write a poem about Sun Yat-sen and what he meant to the Chinese people.
6. Write a report comparing Confucianism, Buddhism, and Taoism.
7. Write a report showing how the Communists have changed the basic way of life of the Chinese people.
8. Write a report describing the organization of the communes in China.

9. Prepare a script, with dialogue, on a brainwashing session of a Chinese teacher.
10. Write a report on the standard of living in China, using recent magazine and newspaper articles as sources.
11. Give a report on Red China's stand regarding nuclear weapons and their control.
12. Report on: What implications does Communist China's population growth have for the rest of the world?
13. Report on: How may Chiang Kai-shek's death affect Nationalist China's future?
14. Give a report on the principal crops and mineral resources of Taiwan.
15. Report on: Why and how have the Communists tried to "re-educate" Chinese intellectuals?
16. Make a report on: The great differences in climate and topography in Greater China.
17. Make a written or oral report on one of the following people: Sun Yat-sen, Tz'u Hsi, Mao Tse-tung, Confucius, Chou En-Lai, Chiang Kai-shek, Michael Borodin.
18. Prepare and present a talk on the subject, "Life in China under the Communists." Consult newspapers and news magazines for your information.

19. Write a newspaper editorial entitled, "China Faces the Future." Discuss the problems and handicaps that the Chinese must overcome.
20. Prepare and present a report on: Why Manchuria is more important than the other outlying provinces of China.
21. Prepare and give a report on: "The Factors that Brought About the Downfall of Chiang Kai-shek's Government."
22. Prepare and give a report on: "The Influence of Geography on China's Economy and History."
23. Prepare a panel discussion on: Were China's relations with the United States before World War II relatively more peaceful than with other powers?
24. Give a debate: Resolved, that from A.D. 200 to 1750, China was the most technically advanced nation in the world.
25. Prepare a panel discussion on: Why did the West lose China to the Communists?
26. Prepare a panel discussion on: What were the principal strengths and advantages of the Chinese Communists?
27. Debate the question: Should China be divided into

two countries--mainland China (Communists) and Taiwan (Nationalists)?

28. Discuss the question: What changes can be expected in the relationship between Communist China and Soviet Russia as time goes by?
29. Discuss the question: Why are both Communist China and Soviet Russia trying to establish control over Outer Mongolia?
30. Discuss the question: Why is Hong Kong valuable to the West as a "listening post"?
31. Discuss the questions: What political conditions exist on Taiwan under the Nationalists? How much civil liberty is allowed?
32. Considering the geography of China, what factors would prove advantageous to a nation attempting to invade the mainland? Which would prove disadvantageous?
33. Discuss the question: How would you have felt about the Open Door Policy if you had been a merchant in Canton during the 1900's?
34. In the light of what you now know about the national aims of the Chinese people, what is your evaluation of the stability of the Chinese-Russian alliance?

35. Discuss the question: Should our government recognize any government which cannot prove that the people consent to it?
36. Draw a "pie chart" showing the proportion of China's population in relation to that of the world.
37. Debate the question: Resolved, that China has more influence on world affairs today than it did during the height of the empire.
38. Write a report on the Chinese language, including a comparison of Chinese characters with the Roman alphabet.
39. Organize a round-table discussion on the virtues of the old family system as contrasted to life in Communist China today.
40. Make a list of China's chief inventive gifts to the world.
41. Describe the work of the Christian missionaries in China and its social effects.
42. Give a report on: American aid to China before and during World War II.
43. Give a report on: The Civil War between the Nationalists and the Communists.
44. Write a report on the members and influence of the Soong family.

45. Report on how your local newspaper or a news magazine treated one of the historic events that occurred in China since 1900? Can you account for the coverage and the editorial position taken?
46. Make a chart showing the organization and inter-relations of the Chinese Communist party and the Communist government.
47. Select books or articles by British, French, or Canadian journalists who have visited Red China, and prepare an oral report on their observations.
48. Outline the events leading to admission of Outer Mongolia to the U.N.

II. VOCABULARY STUDY

The following list of terms, phrases and names may be used for study:

Michael Borodin

Chiang Kai-shek

Chou En-lai

Confucius

Lao-tse

Mao Tse-tung

Sun Yat-sen

Tz'u Hsi

Ancestor worship

Bamboo curtain
Boxer Uprising
Buddhism
Brainwashing
Collective farms
Communes
Counter-revolutionaries
Dynasties
Extraterritoriality
Formosa
Great Wall
Guerrilla warfare
Kuomintang
Long March
Lytton Commission
Manchuria
Matsu
Mongolian People's Republic
Monsoon winds
Mukden Incident
Nepotism
Open Door Policy
Peaceful coexistence
Purge

- Sino-Japanese War
- Spheres of influence
- Stimson Doctrine
- Subsistence level
- Taoism
- Taiping Rebellion
- Territorial integrity
- Three Principles of the People
- Treaty Ports
- Twenty-one Demands
- Unequal Treaties
- War lords

CHAPTER IV

RESOURCE MATERIAL ON CHINA

The following is a grouping of material pertaining to the study of China. The material is grouped according to articles in periodicals, appropriate books, and audio-visual aids.

I. PERIODICAL REFERENCES

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III. AUDIO-VISUAL AIDS

Sixteen Millimeter Sound Films

China. 18 minutes. \$2.65 rental. A film that shows: China's old way of life with little change since medieval times; the beginnings of democracy and westernization under Dr. Sun Yat-sen; the years of bitter struggle against Japanese aggression and tyranny; and then China immediately after World War II. A March of Time Film. Visual Aids Service, Division of University Extension, University of Illinois, Champaign, Illinois.

China Crisis. 40 minutes. \$4.45 rental. A film of the trials and successes of the 14th Air Force (Flying Tigers) in sustaining themselves inside China in World War II. An Office of War Information Film. Visual Aids Service, Division of University Extension, University of Illinois, Champaign, Illinois.

China Under Communism. 22 minutes. \$4.60 rental.

It describes China's most critical social and economic problems. All phases of Chinese life is observed.

Encyclopaedia Britannica Films, Inc., 1150 Wilmette Ave.
Wilmette, Illinois.

Face of Red China, The. 58 minutes. \$4.60 rental.

A documentary film of the people of Red China. The work of the people is detailed and the philosophy of their lives is indicated. A Mc Graw-Hill Classroom Film. Visual Instruction Service, Iowa State University of Science and Technology, Ames, Iowa.

Formosa--Blueprint for a Free China. 26 minutes.

\$115. Shows how Chiang Kai-shek's government and army of free China have been preparing on the island of Formosa. With American aid the army has been trained in modern warfare, government officials have worked out problems of administration and modern agriculture and industry have been developed. McGraw-Hill Book Co., Test-Film Department, 330 W. 42nd Street, New York City 36, New York.

Good Earth, The. 13 minutes. \$3.00 rental. It deals

with the ravages of famine in a Chinese village and the struggle for survival. A Teaching Film Custodians, Inc., Visual Aids Service, Division of University Extension,

University of Illinois, Champaign, Illinois.

Red China and the Free World. 29 minutes. \$8.00 rental. Discusses United States strategy in the Far East with emphasis on problems of United States recognition of Red China, seating of Peking regime in the United Nations, and Red Chinese relations with other Asian nations. World Affairs Center for the U. S., U. N. Plaza at 47th Street, New York City 17, New York.

Should Red China Be Admitted to the U. N.? 15 minutes. Rental. Opposing points of view are presented by Richard Crossman, Labor member of the British Parliament, and Dr. Chen Chih-mai, Minister-Counselor of the Chinese Embassy in Washington. Almanac Films, Inc., 516 Fifth Ave., New York City 36, New York.

War in China: 1932-1945. 27 minutes. Rental. A documentary account of the struggle of the Chinese people to resist Japanese aggression and invasion in World War II. McGraw-Hill Book Company, Text-Film Department, 330 W. 42nd. Street, New York City 36, New York.

Filmstrips

China Under Communism. Free. Depicts present day life

in Communist China. Shows the social, political, economic changes wrought by the Communist Party under Party Chairman, Mao Tse-tung. Reviews aspects of Communist rule and shows that in pursuing their goals, the Chinese Communists believe that the end justifies the means. Current Affairs Films, 527 Madison Ave., New York City 22, New York.

Confucian and Taoism. \$6.00 rental. Presents the principles and doctrines of Confucianism and Taoism on a comparative basis. Life Magazine, Filmstrip Division, 9 Rockefeller Plaza, New York City 20, New York.

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